Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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[From Zion's Herald]

EQUANIMITY OF MIND.

We have often been at a loss to know how to account for the sudden transitions in the feelings of some professors of religion. At times we have attributed them to their natural temperament; to constitutional infirmity; to the influence of early habits, or some cause that we have not the means of ascertaining. Again, we have thought that it could not be possible that such were the possessors of true experimental religion; for if they were they would certainly be less changeable in their exercises. And we must say, after having weighed the subject, trying to make all suitable allowance for the effect that bodily health and worldly circumstances may have in varying the feelings, that we have fears that their religion is superficial—that it is more the effect of excited passions, than of principle. If their religion were genuine, would they for the greatest part of their time live and talk as though they had no religion? And then occasionally burst forth in a flame of highly excited feeling, as though they possessed more religion than all the church together? To us it appears there must be some mistake, in the exercises of such. Their religion seems to exist alone in the passions, if it exist at all; and has nothing to do with the heart, the judgment, or the life. To day, you will see them apparently all alive in religion, exhorting and even scolding at others who are not so much excited as themselves; but tomorrow talk with them on the subject of their enjoyment, and they will tell you they have no religion, and that their rapturous exercises of yesterday were all a delusion. Thus they vary in their feelings; forever running from one extreme to the other; always fluctuating, and never of the same mind but a short while at a time. They are either "on the tops of the mountains," or the "in the slough of despond"—strangers to the "middle ground,"—the long and flowery plains, where the steady, persevering Christian pursues with a calm delight the path that leads to heaven. So they can never be depended upon for one thing or another; for they are never in one state of mind long enough to authorize very high expectations of their usefulness either to the church or to the world. When they are once *up*, it would seem that they were about to take the world by storm, and as though nothing would stand before their blazing zeal; but when they are *down*, the entire reverse is the case; they are dead weights, and do more to depress and afflict the feelings of their brethren,—to prevent revivals of religion, than all the open opposers have it in their power to do. Indeed, they will make, by their influence, a thousand infidels where they will be the means of leading one soul to Christ. They are so perfectly inconsistent with their profession, and are so far from having any thing like a rational view of the subject of religion; and there is such a contradiction in themselves, and they are so entirely different at one time from what they are at another, they do incalculable injury to the cause of God, and furnish infidels with much matter for speculation and ridicule. It is true that we do not expect Christians always to feel the same degree of extasy, or the same flow of spirits. They may at times "be in heaviness through manifold temptations," and through the cares and afflictions of life, they may feel somewhat depressed; yet we believe that it is possible, yea, that it is the duty of Christians even in these times, to have their minds calmly and unwaveringly stayed on God. By all these, or ten thousand more trials, they should not be moved from the faith or hope of the gospel. If ever we need religion, it is at just such times as these; and we are more than half persuaded to believe that if we have it not at such times, we have none at any time. In seasons of prosperity almost any one will be able to get along with tolerable ease; or as the wise man says, "The spirit of a man will sustain his infirmity;" or the natural fortitude of a man may enable him to brook even the trials consequent on the weakness and infirmities of the flesh; but there are trials before us which will prove too much for the stoutest heart, and under which nothing but the grace of God can sustain us. It is in times like these, we shall need what nothing earthly can give; and never does the pious soul feel so sensibly the value of religion as at such a time.

True religion, if we have it, will show itself in the time of our greatest need—when every other help fails. It will tranquilize the mind in the midst of the severest troubles and enable its possesor to say, "My heart is fixed, trusting in God." They are not "governed by frames and feelings," they "walk by faith and not by sight;" as it is written, "the just shall live by faith;" and their faith stands not in the wisdom of men, but in the power of God. Building upon this foundation, we shall have no occasion to fear, though the earth should be removed out of its place. Let what may befall us—while we "are kept by the power of God through faith," we shall be able to preserve that equanimity of mind which has been so beautifully exemplified in the patient lives and peaceful deaths of the martyrs for truth. This religion will show us the happy medium, equidistant from all extremes; and it will teach us how to live *even lives*, how to serve God by rule, uninfluenced by the ever varying circumstances with which we are surrounded. It will equally guard us against wild enthusiasm, and dead formality; and at the same time, it will prevent the equanimity of our religion from degenerating into a tame, ineffective system of morals. Possessing both its *form* and *power*, and governing ourselves by the word of God, we shall prove the truth of the promise which says, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

[From the Christian Watchman]

RAJAH RAM MOHUN ROY.

Mr Editor,—In looking over a work which has recently been received in this country from England, entitled a Review of the Opinions and Labors of the late Ram Mohun Roy, by the Rev. Dr Carpenter of Bristol, it was with much satisfaction that I observed towards its close a letter addressed to the author by the Rev. John Foster, D. D. conveying his sentiments as to the character of that noted Hindoo Reformer. This letter, Mr Editor, I hope you will do me the favor to lay before your readers, because, coming, as it does, from one of such eminent standing in the Christian church, and who is at the present time at the head of the Baptist denomination in England, it will be more likely to correct the false impressions, which I believe many hold of the character of Ram Mohun Roy, than if it came from a less distinguished and authoritative source. I mean more particularly the idea which has prevailed that he did not believe in the Divine Mission of Jesus Christ, in his miracles, or in Christian Revelation, and could not, therefore, with any justice, be regarded as a Christian. I hope Mr Foster's letter will do its part in making the name of Ram Mohun Roy better known and appreciated. I must at the same time express my wish that the reader will go to the work of this enlightened Reformer for the most unequivocal evidence of his learning, piety, and benevolence. A UNITARIAN.

"*Stapleton, Oct.* 14.

"DEAR SIR.—My memory is so very defective that I have no doubt that your own, and that of each of the gentlemen of the party at Stapleton Grove, will have more faithfully retained many particulars of the conversation with that most interesting person, the Rajah Ram Mohun Roy. I cannot recollect whether, in replying, with promptitude and the utmost apparent frankness, to the respectful inquiries concerning his religious opinions he expressed in so many exact words his 'belief in the divine authority of Christ.' But it was virtually such a declaration when he avowed, as he did unequivocally, his belief in the resurrection of Christ, and in the Christian miracles generally.—At the same time he said that the *internal* evidence of cnristianity had been the most decisive of his conviction. And he gave his opinion, with some reasons for it, that the Miracles are not the part of the Christian evidence the best adapted to the conviction of sceptics.

"This led one of the gentlemen to observe, that surely the sceptics must admit, that if the miracles recorded were real facts, they must be irrefragable proof of the truth of what they were wrought to attest; and that in so serious an affair the sceptics are under a solemn obligation to examine faithfully the evidence that they were actually wrought, which if they did, they would find that evidence decisive.

"The Rajah instantly assented to this; but I thought I perceived by his manner that he had a slight surmise that the observation might possibly be meant to bear on *himself*, with some implication of a doubt, in consequence of what he had said of the inferior efficacy of the proof from miracles, whether *he* had an *entire* conviction of the reality of those recorded miracles; for he said, very pointedly, that any argument on that subject was quite superfluous as to *him*, for that he did believe in their reality.

"It was of sceptics generally that he spoke; but I thought it probable, (from recollection of something in one of his writings,) that he had especially in his mind the *Hindoo* sceptics, whose imaginations have been so familiarized with the enormous prodigies of the Brahminical Mythology, that, in spirit of their rejecting them as monstrous fables, they retain an exaggeration of ideas, an incapacity of apprehending the true proportions of things, which will not allow them to see any thing great and impressive in the far less prodigious wonders of the Jewish and Christian scriptures; besides that their revolt from the belief of the fabulous miracles creates in them a tendency, unchecked by any due strength and discrimination of reason, to reject all others.

"In the conversation with the Rajah in a party who had the gratification of meeting him in a few days later, there was not any distinct reference to his religious opinions. It turned on the moral and political state and prospects of India; and on an elucidation, at great length, of certain dogmas of the Indian philosophers.

"If these few sentences can be of the smallest use to you, in any statement you may have to make or maintain respecting the Rajah's professions on the subject of religion, they are quite at your service for that purpose.

"I am, &c.

"J. FOSTER."

To the above Dr Carpenter adds as follows:—"I addressed inquires, in the same terms with the first series in the note to Mr Foster, to Dr Jerrard the able and intelligent Principal of Bristol College Very pressing claims on his time and attention, obliged him repeatedly to postpone the execution of his purpose to give me a full reply;—which I know would be to the same effect with that of Mr Foster; and at last he found it necessary to satisfy himself with sending me the following brief answer to my questions, which he has authorized me to employ in any way I judged proper.

"1. The Rajah Ram Mohun Roy expressed his belief in the authority of Jesus Christ, as an inspired teacher of righteousness, and an accredited messenger of God.

"2. He explicitly declared that he believed in the miracles of Christ generally, and particularly in his resurrection, which he said was the foundation of the Christian faith, and the great fact on which he rested his own hopes of a resurrection."

REV. ROBERT HALL.—Christian meekness should be cultivated by every good man, because it is declared that "a meek and quiet spirit is in the sight of God of great price;" and that persons of this character alone can, in a scriptural sense, "inherit the earth," or enjoy its blessings. It is said that the Rev. R. Hall, in the earlier part of his ministry, was impetuous and sometimes overbearing in argument; but if he lost his temper, he was deeply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, and he had evinced unusual agitation, he suddenly closed the debate, quitted his seat, and retiring to a remote part of the room, was overheard by a lady who was just entering, to ejaculate with deep feeling, "Lamb of God, Lamb of God, calm my perturbed spirit!"

TRIFLES CONSTITUTE PERFECTION—A friend called on Michael Angelo, who was finishing a statue; some time afterwards he called again; the sculptor was still at his work. The friend looking at the figure, exclaimed, you have been idle since I saw you last? By no means, replied the sculptor, I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb. Well, well, said his friend, but all these are trifles. It may be so, replied Angelo, but recollect that trifles make perfection, and perfection is no trifle.—*Penny Magazine.*

IMPORTANCE OF STUDYING THE HEBREW LANGUAGE.

One of the most talented ministers of the gospel in our city, in a conversation with me some short time since, observed, "There is nothing in this life I regret so much as the want of a knowledge of the Hebrew language. Twentynine years ago," said he, "I paid thirty dollars for a Hebrew Bible, and fifteen for a grammar, and if I had been willing to pay five hundred dollars for a teacher I could not have procured one; but if time will admit, I shall begin the study of that blessed language at this advanced period of life."

"I feel conscious," says that modest and good man, Melancthon, "I have scarcely from my boyhood acquired a taste for Latin, Greek, and Hebrew; but though my knowledge of Hebrew is but little, yet I prefer it to all the wealth of the universe."

"I am acquainted," says Luther, with a sufficiency of Hebrew to be able to combat all my enemies, the knowledge of which, though small, I prize above millions of gold."—Luther on the 45th Psalm.

"The ease in acquiring a knowledge of the Hebrew is such, that a student will make greater proficiency in it, in a month, than in Latin or Greek in a whole year."—Martinus's Preface to the Technicalities of the Hebrew.

Mirandulanus in his Epistle to Marcellus affirms, "That in one month he acquired such a knowledge of the Hebrew, as to be able to dictate a letter without an error."—Junius's Introduction to the Study of Hebrew.

"Three months," says Bishop Walton, "is sufficient to acquire a knowledge of the Hebrew." He who cannot devote three months (not three years) to the study of this blessed language, is unworthy of the Bible or the name of a minister.

"Though I do not think every Christian is bound to understand the scriptures in the original languages, yet I should suspect he made but slight account of his religion, who having capacity, opportunity, and leisure, neglected this or any other means of understanding the inspired writings in such a manner, as would enable him to taste and relish the whole beauty and force of them."—Dr John Robertson.

George Psalmanazar, one of the authors of the Universal History, in the instructive and entertaining memoirs of his life, has the following words, p. 275. "It is with a view of lessening, if not altogether removing these fancied difficulties and discouragements which have been the cause of that sacred tongue being so much, and I may add too shamefully neglected, by the clergy especially, that I have ventured to write so far on that from my own experience; for let them think of or palliate it as they will, such a neglect must of necessity be condemned by all who seriously consider how impossible it is to come at a true knowledge, not only of the Old, but I will be bold to say, of the New Testament, without a sufficient knowledge of the Hebrew."

Pere Lamy, in his introduction to the Holy Scriptures, says, that *preachers* are the more inexcusable in neglecting the Scriptures, because they can nowhere find so rich and inexhaustible a fund for their purpose, as there. All the foundation of true eloquence, extraordinary actions, rich expressions, fine examples, apt comparisons, and striking figures, are found in them in great abundance; and all those ornaments, which give strength and dignity to discourse.

"It is a shame, if not a crime, for the *clergy* to be unacquainted with this language."—Rev. Anselm Bayley, L. L. D.

"To understand the true sense of St John's writings, it is necessary to know Hebrew, as well as Greek."—Dr Hare, bishop of Chichester.

"Without being acquainted with the nature of the Hebrew tongue, no man can be a critic upon the writings of the Old Testament."—Rev. Wm Romaine, A. M.

"The fathers of the church advised *virgins* and *pious women* to study it."—St Jerome and St Austin.

"The Hebrew is so pregnant and so rich in sense, that no translation can do it justice."—Rev. Mr Harvey.

"Let us each seriously examine himself. Do I understand Greek and Hebrew? Otherwise how can I undertake not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one, who does understand, or even pretends to understand, the original? For which way can I confute his pretence? Do I understand the language of the *Old* Testament? critically? at all? If not, ought not shame to cover my face?"—Rev. J. Wesley's address to the clergy.

GOOD ADVICE.—It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct our way, than to sit down under every hedge and lament our hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if misfortunes come, dejection and melancholy will not bring relief. The best thing to be done when reverses come upon us, is not to lament, but to act; not to sit and suffer, but to rise and endeavor to conquer adversity by industry and perseverance. "Providence helps them who help themselves."

INTERESTING ANECDOTE.

The Rev. John Heckewelder, of Bethlehem, has published a history of the manners and customs of the Indians of Pennsylvania, from which the following anecdote has been extracted —

"Seating myself once upon a log, by the side of an Indian, who was resting himself there, being at that time actively employed in fencing in his cornfield, I observed to him, that he must be very fond of working, as I never saw him idling away his time, as is so common with the Indians. The answer he returned made a very great impression on my mind. I have remembered it ever since, and I shall try to relate it as nearly in his own words as possible.

"'My friend,' said he, 'the fishes in the water, and the birds in the air and on the earth, have taught me to work:—by their examples, I have been convinced of the necessity of labor and industry. When I was a young man I loitered about a good deal, doing nothing, just like the other Indians, who say, that working is for the whites and negroes, and the Indians have been ordained for other purposes, to hunt the deer, and catch the beaver, otter, raccoon, and such other animals. But it one day so happened, that while hunting, I came to the banks of the Susquehannah, and having sat myself down near the water's edge to rest a little, and casting my eye on the water, I was forcibly struck, when I observed with what industry the Mecehgalingus (sunfish) heaped small stones together, to make secure places for their spawn; and all this labor they did with their mouth and body, without hands!

"'Astonished, as well as diverted, I lighted my pipe, sat awhile smoking and looking on, when presently a little bird not far from me, raised a song, which enticed me to look that way; while I was trying to distinguish where the songster was, and catch it with my eyes, its mate, with as much grass as it could hold in its bill, passed close by me, and flew into a bush, where I perceived them together, busily employed in building their nests, and singing as their work went on. I entirely forgot that I was hunting, in order to contemplate the objects I had before me. I saw the birds in the air, and the fishes in the water, working diligently and cheerfully, and all this without hands. I thought it was strange, and I became lost in wonder. I looked at myself, and saw two long arms, provided with hands and fingers, and with joints that might be opened and shut at pleasure. I could, when I pleased, take up any thing with these hands, hold it fast, or let it loose, and carry it along with me. When I walked, I observed, moreover that I had a strong body, capable of bearing fatigue, and supported by two stout legs, with which I could climb to the top of the highest mountain, and descend at pleasure into the valleys.

"'And is it possible, said I, that a being so wonderfully formed as I am, was created to live in idleness, while the birds, which have no hands, and nothing but their little bills to help them, work with cheerfulness, and without being told to do so? Has then the Creator of man, and of all living creatures, given me all these limbs for no purpose? It cannot be; I will try to go to work. I did so, and went away from the village to a spot of good land, where I built a cabin, enclosed ground, sowed corn, and raised cattle. Ever since that time I have enjoyed a good appetite, and sound sleep: while the others spend their nights in dancing, and are suffering with hunger, I live in plenty: I keep horses, cows, hogs, and fowls. I am happy. See, my friends, the birds and fishes have brought me to reflection, and taught me to work!'

'Thus man his sov'reign duty learns, in this
Material picture of reflection.'"

A BRIEF BUT COMPREHENSIVE PRAYER.—There is a remarkable couplet amongst the Greek fragments found in Plato, but which seems almost Christian in its turn of thought. *That* thought was never expressed with more brevity or energy than thus:

"Asked and unasked, thy blessings give, O Lord!
The evil that we pray for, from us ward!"

IRRITABLE CHRISTIANS—READ THIS.—There was a clergyman, who was of nervous temperament; and often became quite vexed, by finding his little grand-children in his study. One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven.

'Ma,' said he, 'I don't want to go to heaven.'

'Do not want to go to heaven, my son!'

'No, Ma, I am sure I don't.'

'Why not, my son?'

'Why, grand-pa will be there, won't he?'

'Why, yes, I hope he will.'

'Well, as soon as he sees us, he will come scolding along, and say, "Whew, whew, whew, what are these boys here for?" I don't want to go to heaven, if grand-pa is going to be there.'

—*Relig. Magazine.*

[From Fox's Sermons on Christian Morality]

THE MISSION OF THE CHRISTIAN.

It is a religious and social mission which devolves upon us, as disciples of Christ, and is included within the comprehensive scope and characterised by the benignant spirit of the description of his own mission in the text. And how divine a mission that was in its nature, as well as in its origin! How broad and grand and beautiful! His words are as the breathings of a spirit of love, brooding over the chaos of human ignorance, bondage and wretchedness. He seems to survey the world with a sympathy that feels a pang for every pang, and with that yet keener anguish which weeps for the degradation of those who are sunk so low as not to know that they are degraded. He turns not away from the agonizing scene; he neither stifles his emotions, nor hardens his heart; but the power of agony becomes the impulse of beneficence; his sense of it is a vocation to be a deliverer and a saviour; and in the strength of it he devotes himself a sacrifice for the world. Signs from without confirm the sign within; the thunder of heaven responds to the deep voice in his own bosom; and thus God sent his Son, that the world might pass from darkness unto light, and from moral death to life everlasting.

And not only are we called to a public, social, and Christian work, in the assertion of those great moral principles which constitute the worth and glory of our religion, in the application of them to the present condition of mankind, and to existing opinions, manners and institutions; but only are we called to sustain them by the spirit of our devotional practices, and by the tendency of the instructions which are delivered, and the observances which are performed within these walls from time to time; but there is also on each individual, the most obscure and most dependent, an obligation and a mission; a work which God hath given him to do, towards the just conception and the efficient discharge of which, these services should tend to furnish a guidance. For every one does some peculiarity of constitution, training, circumstances, ability, and opportunity, indicate an individual sphere of action and a personal mission of beneficence.

Infinitely varied are they, for so are we. There are those on whom it is imperative that they should be much in struggle, and in conflict, the restrainers of bad men, and the exposers of bad principles, doomed, or rather consecrated, to a state of antagonism, their vocation for the promotion of good being best discharged by the acute detection of the fraud, and unflinching hostility to the force, which induce general suffering for a supposed particular advantage. There are others whose mission, tending to the same point, is pursued by an opposite path, whose condition is not one of antagonism, but of sympathy, who are with the poor to gladden them, with the broken-hearted to heal them, with the captives to liberate them, on the same principle as the others have to confront the oppression that impoverishes, chains and crushes. And if even amongst the fiends of hell (as the poet painted hell) there were those, who 'apart sat on a hill retired, and reasoned high of Providence,' much more may there be good men, who 'through the loop-holes of retreat peep at the busy world,' and watch more truly than the actors, the progress of the scene, and perceive the elements of harmony even in the season of confusion, and behold a God making all things work together for good, and from the purity and elevation of their own mental atmosphere, send forth into the troubled world, like the dove from the ark of the patriarch, messengers of serenity and hope and promise. And there are those who have a gentler and more bounded ministry, seemingly more limited at least, though in reality with an expansiveness which may bear it beyond many that are deemed the most extensive, and that are the most conspicuous. She who carefully and tenderly constructed the little boat of bulrushes in which the infant Moses floated safely on the Nile, unknowingly but holily contributed her portion towards the splendid triumph of Israel's emancipation from Egyptian bondage. Nor less holy would have been her task, nor less divine her mission, had the child's destiny been only to feed the flocks of Jethro upon the pastures of Midian. From those to whom the physical safety of the infant human being in its fragility, or the soothing of age in its infirmity, is a care, to those who fill man's little separate world, with order, harmony, and gladness; to those who are as the fire from heaven that was said, in times of old, to descend and consume the sacrifice on the altar, and who kindle and inspire all that is high and holy in human intellect or energy; through all these, woman has her mission too, equal with, though varied from that of man, and often full alike of peril and of glory; as was theirs who

stood by the cross when the disciples fled, and came to the sepulchre before the disciples stirred.

The great difficulty of the preacher and the moralist, a difficulty only to be overcome by the co-operation of those to whom his exhortations are addressed, is, that men so often either mistake their vocation, or deny that they have one at all. This last is the negation of the religious principle, whatever be the professed faith and practised forms of the individual; a worse negation of it than any form of speculative unbelief. There is no religion in him who considers not himself as part of a whole, and bound to act in relation to that whole. It is not religion, without regard of others to think of working out, or believing out, our own salvation; that salvation being a future life of selfish gratification to follow a life of useless mortification or useless performance here. Religion is the link which binds all beings together; the visible and the invisible, the rich and the poor, the sound-hearted and the broken-hearted, the prisoner and the free. If Christ knew his own mission, this is Christianity. Why should I not eat, drink, sleep and live, solely for myself? Why? —because you were sent into the world for other and better things. Because this is not really living for myself: nor is any thing, but the fulfilment of the purposes for which God created man upon the earth. Obligation is interest—the interest, *i. e.*, that looks high enough, and far enough, to see the truth of things. There is no divine reward, *i. e.*, there is no real and lasting happiness, but in the fulfilment of our appointed work, and that eventually is its own exceeding great reward. And how shall we discover what that is? Search your own hearts; know yourselves, your capabilities and tendencies; study your relations to society, and the view will soon open upon your soul, and your path be as the light. Oh! the vanity of spending life in wishing for that which cannot be realized, and battling with that which cannot be vanquished. How many are ever aiming at that which they cannot be, and neglecting that which they might be! What would not the slave do, if he were but master: and the poor if he had but wealth; and the circumscribed if they had but extended influence? As if slavery, and poverty, and circumscription and obscurity, had not their mission for scattering most precious blessings among those about them, to be measured back into their own bosoms. Not but there are discrepancies, numerous and galling, in the artificial frame-work of society, by which powers of usefulness are restrained, and tendencies of mischief are cherished; by which the poor are pressed lower down in poverty, and the natural fruits of industry and ability are checked in their growth, and withered before they ripen; which make many feel, that so far as externals are concerned, they are not placed according to their capacity, nor rewarded according to their works; but these are amongst the evils, and foremost amongst them, which should excite the spirit of reformation. Meanwhile, whatever each one's sphere of good, let him fill it; whatever each one's race of righteousness, let him run it; whatever opportunity each coming hour may afford for strengthening the mind or elevating the heart, for acquiring or imparting knowledge, for correcting error or revealing truth, for lightening affliction, or increasing enjoyment, for smoothing life's asperities, or surmounting its difficulties; or for incidental or general benevolence, or for that particular good which each may be best qualified to promote; whatever of this thy hand findeth to do, do it with thy might. 'Herein,' said Christ, 'is my Father glorified, that ye bear much fruit; so are ye my disciples.'

CHRISTIAN REGISTER.

BOSTON, APRIL 19, 1834.

, The connexion of the present Editors of the Christian Register ceases with this paper. In taking leave of their readers, they would express their gratitude for the kindness with which their labors have been received, and their hope that in other hands, the Register will merit and enjoy the public patronage. With the best wishes for its future success, but with no responsibility for its character, they bid farewell to their friends and readers.

THE DUTY OF ACTION:

There are not many men who can bear a life of inactive contemplation. There are few minds which have not some diseased and unsound places, and recluse and meditative habits have a tendency to foster and increase these infirmities. We find the strongest prejudices, the most unhappy peculiarities of temper and the most provoking whims among men who live very much by themselves, and mingle, not with the world at large, but with a particular clan to which they have become fitted. The most absurd opinions, the most dangerous errors, the wildest speculations have proceeded from men who have dreamed away life in their studies, overlaying their faculties with more learning than they could bear, and accustoming themselves to habits of morbid self contemplation. Vigorous and especially benevolent action supplies the mind and character with a healthy and in many instances, a necessary regimen. To mix with men, not to study them merely but to improve them, gives symmetry to the mind, strength to the character and to both, that practical efficacy and dexterity in the use of moral means, which are essential no less to our happiness than to the success of any philanthropic plans we may form.

We find many, especially young persons of a sensitive temperament and romantic views disposed to complain that they are obliged to devote to the coarse duties of life, the time which they would gladly spend in the luxurious excitement of reading and musing. But they ought to be grateful to God who is thus educating them for usefulness in this world and happiness in the next. How much more are they favored than those whose circumstances permit them to indulge their native bent, and

> ——"dream away the entrusted hours
> On rose-leaf beds, pampering the coward heart
> With feelings all too delicate for use."

The sharp discipline of duty and trial gives robustness to the dainty spirit and impulse to the sluggish mind. Circumstances might have converted the effeminate Sybarite into a self-denying philanthropist. The world is a great school, and they are the happiest who learn the most in it. "Sweet are the uses" of the harsh trials, which win us our own self-respect and the favor of our Heavenly Father.

We do not mean to be understood as speaking in general terms, against solitary study and meditation, but only against the abuse of them. We are placed in a world that calls upon us to act as well as to think. We must help one another along and bear one another's burdens. The man who goes into his study and dwells in an ideal world and takes no thought of this living and breathing one, has not fulfilled his vocation. Let his brethren have the harvest of those undisturbed hours. Let the eloquence and wisdom and goodness of past ages awaken in him a more lively sense of this brotherhood with the great human family. Let him arise and be doing. The intellectual voluptuary is a being, morally speaking, very little higher than the sensualist. It is no merit of his that he was made of finer clay. The same principle of selfishness lies at the bottom of both characters. He obeys his impulses no less than the degraded being he looks down upon. The great interests of humanity affect him as little. Lost in the intoxicating dreams of poetry and fiction, the sober realities of waking life inspire him with indifference or disgust.

We are not requiring any thing impracticable or unreasonable. We believe that a man may soar to the highest intellectual heaven and yet be drawn to earth by the strongest ties of sympathy and love. We delight to recognize in the greatest minds the noble principle of humanity which bids them consecrate their gifts to the good of their race. The language of Wordsworth, in his Sonnet to Milton, may be applied also to many kindred spirits.

> "Thy soul was like a star and dwelt apart;
> Thou hadst a voice whose sound was like the sea;
> Pure as the naked heavens, majestic, free,
> So didst thou travel on life's common way
> In cheerful godliness; and yet thy heart
> The lowliest duties on herself did lay."

"CHRISTIANITY A MESSAGE, NOT OF WRATH, BUT OF MERCY."

The last number of the Liberal Preacher contains an excellent sermon, with the above title, from the pen of the late venerated Dr Parker of Portsmouth. The train of thought, which forms the basis of the discourse, is, of course, not fully carried out; but several views are presented, in which, we apprehend is to be found the secret of the eminent success, which the author enjoyed, as an efficient, practical preacher. The object of the sermon is to show, that the miseries of the guilty are not produced by the Christian religion; but find in the gospel their only adequate relief. The fact of man's guilt and wretchedness, without religion, is distinctly stated, and dwelt upon with great earnestness. The introduction of the sermon presents the true relation of men to Christianity and to the teachers of Christianity. "It becomes the duty of those who dispense religious instructions frequently to speak the language of warning, of serious admonition. They are not permitted, fidelity to their Master and benevolence to men will not allow them, to dwell perpetually upon the peace and joy of good men. Why not? Because all whom they address, are not, in the Christian acceptation of the term, good men. Were they, then the dispensing of Christian instruction would indeed be truly delightful. But it is not so, and we greatly deceive ourselves if we believe that it is. No; carelessness of duty, thoughtlessness, open contempt of religion, devoted worldliness, and persevering habits of vice abound. Repentance must be preached; and it must be urged by all the motives which Christianity supplies. The sinner's heart must be reached, his vices must be rebuked, the dangers which threaten him must be clearly brought into his view; he must be made to feel his guilt, and to fly from threatened ruin." This, in our opinion, is essential to the power of the gospel over the human heart. It is a system adapted to men's wants as partakers of a moral and religious nature. These wants must be awakened. The heart must know its own burdens. The vital wants of the soul for a pure religion must be revealed. Then Christianity comes in as a messenger of love. It is received as gratefully as the spring in the desert by the parched and fainting traveller. It is embraced with a fervor of faith, with the warm and glowing sympathies of the heart, so that it is felt to be the power of God. The whole nature of man thus brought under its living influence, is in a state to be moulded, and purified and formed into the image of a deep and growing holiness. It hungers and thirsts after spiritual excellence, and it shall be filled. It yearns after a lofty and comprehensive virtue, and, through the power of Christian faith attains it. But antecedent to all this, must be a deep sense of spiritual want. We can never be filled with all the "fulness of God," until we know our misery and wretchedness without it. We can never be clothed with Christian righteousness, as with a garment, until we have a deep sense of the guilt and degradation of sin.

We believe it was a prominent feature in the ministry of Dr Parker, to insist urgently on this point. Hence his uncommon success in "winning souls." Hence, the deep religious feeling and faith, which were the effects of his labors.

It may be thought by some that a great attention to this would lead to fanaticism—would be hostile to rational Christianity. We are not of that opinion. Fanaticism is caused by the morbid excitement of the natural religious wants of the human heart. They are nourished with the hot poison of religious error. And what wonder, that all strange and startling manifestations are the consequence. But let these wants be recognised and understood. Let no one suppose he understands human nature, till he understands their character. Let it be a great object with the ministry of the gospel, to make men conscious of their wants, and then let Christianity be presented, not as a "message of wrath, but of mercy"—let the spiritual nature of man be fed with the "pure milk of the Word," and we should see very little of fanaticism. The religious nature of man would be built up, a living and a lovely temple, for the presence of God. The truth of religion would be understood, because its power was felt, and men would have the testimony in their own hearts, that "Christ was indeed the wisdom of God unto salvation."

The recent charter election in the city of New York was attended with a disgraceful violence almost without parallel in the history of our country. It seems to have been from first to last a scene of brutal ferocity, and law and decency were trampled under the feet of an infuriated mob. Parties of bullies armed with bludgeons, paraded the streets, assaulting those who differed from them in political opinions. Many persons were seriously wounded, and some dangerously. On Thursday the city was in such commotion, that the military were called out to restore order. No patriot can contemplate such scenes without deep regret. They show that we do not deserve the liberty we enjoy. Those are not worthy of the privilege of self-government who have not the power. In republican governments we cannot have an efficient police unless every man considers himself as bound to maintain the peace and preserve the public tranquillity. Mobs are peculiarly dangerous from the fact that there is none but a moral power that can suppress them. We should think that this election would induce the citizens of New York to take such measures as would prevent the recurrence of such disgraceful scenes. The simple expedient of having printed lists of voters, and allowing no one to vote whose name was not on them, would alone work a great change.

A valuable work is in the course of publication at the present time in England, consisting of the "Statutes of the Realm," "Dooms-day Book," "Rymer's Collection," and other rare documents. Copies of it have been ordered, by the Commissioners appointed to superintend their publication, to be sent to twenty public libraries in this country, among which are those of Harvard and Brown Universities, Dartmouth and Bowdoin Colleges, and the Boston Atheneum. The cost of each copy is two hundred pounds sterling. The enlarged and liberal feeling that dictates this munificent generosity, is worthy of the highest praise. Such an act as this ought to serve as an antidote to the feelings of irritation, which have been aroused in some minds, against England, by the abusive statements of her travelling scribblers. There is no doubt, that the sentiments of the English people towards our own are those of respect and goodwill, such as ought to be felt by one great nation towards another.

A REVIEW OF THE LABORS, OPINIONS AND CHARACTER OF RAJAH RAMMOHUN ROY, BY LANT CARPENTER L. L. D. LONDON.

The above work consists of a funeral discourse preached in Bristol, in consequence of the death of Rammohun Roy, to which is added an appendix comprising a series of illustrative extracts from his writings, biographical memoir and an examination of some derogatory statements in the Asiatic Journal. The discourse is sensible, and from the nature of the subject, a highly interesting, but it wants the glowing eloquence, the elevated views and the originality of thought and sentiment which characterize the discourse of the Rev. Mr Fox, from which we made copious extracts a few weeks since. The appendix contains much valuable matter. The extract from the writings of Rammohun Roy fully sustain his great literary reputation, and give us also the highest opinion of his character,—his love of truth, his purity, his moral courage and gentleness, his benevolence and philanthropy. There are many interesting details relating to his biography, his opinions, the impression he made upon others, his manners, style of conversation &c. The letter of the Rev. John Foster, quoted on our first page, will be read with much gratification, as it puts beyond question the fact that Rammohun Roy believed in the divine origin of Christianity.

We find in the appendix the following extract from a letter written by Dr. Tuckerman, which will give pleasure to our readers, on account of the writer as well as of the eminent man whom it commemorates.

"I had interchanged a few letters with that great and excellent man while he was in Calcutta, and had looked with the highest interest to the hour when I should see him in England. And devoutly do I thank our Heavenly Father that I was permitted to see him. Before I met him here, he was, however, comparatively only an object to me of exalted admiration. But I had not been an hour with him, before that revelation was made to me of his heart, which called forth the far higher and more delightful sentiment of *love*. Yes, in the acquaintance of an hour he became to me an object of very high and strong affection; for I saw in him the most unequivocal evidences of an advancement in Christian piety and virtue,—which I have seen in few, very few, of those who have been born and reared under the strongest lights and the best influences of our religion."

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, April 7. Mr Silsbee presented the memorial of 1208 inhabitants of Salem, on the subject of the existing embarrassments, which after some appropriate remarks by that gentleman, was referred, and ordered to be printed. Various memorials, hostile and favorable to the Bank, were also presented and committed. Mr Wright presented the petition of the heirs of Robert Fulton, praying compensation for a steam frigate built by the deceased for the Government; and for a steam vessel impressed into the public service during the late war. The Chair having announced the special order of the day, on the resolutions of Mr Clay on the subject of the Executive power, the further consideration of them was postponed, on motion of Mr C. for a fortnight from that day. Mr Calhoun gave notice that he should, on Wednesday next, call up the bill introduced by him to repeal the Enforcing bill. After the consideration of Executive business, the Senate adjourned.

In the House of Representatives, the proceedings of meetings held in Bristol County, R. I., Chittenden and Rutland Counties, Vt. in favor of the Bank, with a variety of others of a similar character, were presented and referred.—Memorials, hostile to that institution, from Providence R. I. and other places, were also presented and committed. The Speaker laid before the House a letter from the Secretary of the Treasury, stating the amount of duties paid in 1833, which would have been payable in 1834, had not the system of cash payments been adopted, and the House adjourned.

In the Senate, on Tuesday, Mr Silsbee presented the memorial of sundry merchants of Boston, praying for the establishment of the warehouse system, which was referred to the Committee on Commerce. After the presentation of several memorials relating to the Bank, the Senate proceeded to the consideration of the executive business, and remained in secret session for two hours. A proposition was made to amend the rules relative to the presentation of petitions and memorials, which was under consideration when the Senate adjourned.

In the House of Representatives, a resolution was reported by the Committee on Military Affairs declaring that it is expedient to revise the system of army discipline. Mr Corwin concluded his remarks in opposition to the resolution of Mr Mardis. Mr Cramer then addressed the House on the subject of the Commutation Bill, until, on motion of Mr Polk, the General Appropriation Bill was taken up. An item appropriating $500 in addition to the present salary of the chief Clerk in the Department of State, was stricken out, and an amendment, proposing an increase of the salaries of the Machinist and Messenger of the Patent Office, was rejected. The residue of the day was occupied in discussing another amendment, providing for the employ of an additional Clerk for one year in the Department of State, to arrange and preserve its archives; but the committee rose without taking any question respecting it. Mr Vance asked that an amendment, which he proposed to offer in Committee, might be printed. This amendment contemplated a general reduction of the salaries of the officers of the Government; those of the heads of departments to $4000, and of the compensation of members of Congress, to $6 per day. On the question of printing, the yeas and nays were ordered, and were as follows: Yeas 105, Nays 67. Two thirds not having voted in favor of the motion, it was rejected, and the House adjourned.

In the Senate on Wednesday, a resolution, offered by Mr Preston, calling on the Treasury department for information respecting the deposite banks, was adopted. A report from the Select Committee on the public printing was made, and ordered to be printed. The Senate then proceeded to the consideration of the bill, proposing to repeal the Enforcing bill. Mr Calhoun, in a speech of an hour and a half, vindicated the repeal, on the ground, that the enforcing bill was unconstitutional. Mr Clay replied, denying that the bill was in contravention of the Constitution, and opposing its repeal, except so far as it contemplated the use of military force. He should oppose the repeal altogether if it were to be claimed as a triumph of the doctrine of nullification. He concluded by moving the reference of the bill to the Committee on the Judiciary, which motion was opposed by Messrs. Calhoun and Preston, and supported by Mr Forsyth. Mr Calhoun subsequently withdrew his opposition, and the motion prevailed. The Senate then adjourned.

In the House of Representatives, the General appropriation bill was considered in Committee of the whole. The clause, proposing the appointment of an additional clerk in the department of State, was opposed by Messrs J. Q. Adams, Lincoln, of Mass. and other gentlemen, and supported by Messrs. Polk, Binney, and others, and was rejected by a vote of 89 to 70. The committee then rose, and the House adjourned.

In the Senate on Thursday, the report of the Select Committee on the contested election of a Senator from Rhode Island, was made the order of the day for Thursday next. The resolution offered by Mr Clayton, for the amendment of the rules, relative to the presentation of memorials, was adopted. Several private bills were then considered, and the Senate adjourned.

In the House of Representatives, various resolutions were laid over for future consideration. Among them was one offered by Mr Davis, of S. C. declaring that the powers and patronage of the Executive have increased, are increasing, and ought to be diminished. The House then went into committee of the whole on the General Appropriation bill. Mr Vance moved an amendment similar in substance to that which has been mentioned, for the reduction of salaries. Various clauses of this amendment were considered and rejected. That which proposed a reduction of the salary of the President was negatived by a vote of 88 to 60. Before the consideration of the amendment had been completed, the House adjourned.

In the Senate, Friday, a communication was received from the Secretary of the Treasury, in reply to a call for information, stating that no agent, with the exception of a single clerk, has been employed by the department to transact its business with the deposite banks. A memorial from Rutland county, Vermont, signed by 1619 persons, praying for the restoration of the deposites was presented and committed.

The following resolution offered by Mr. Clay was adopted.

Ordered, That the Secretary of the Senate be directed to cause to be ascertained and reported to the Senate the aggregate numbers of all who have, or shall have, on the day of his report, presented petitions, memorials, or other proceedings to the Senate, for or against the Executive measure of the removal of the public deposits, distinguishing the number appertaining to each petition, memorial, or other proceeding; and specifying the city, town, county, and State, from which the memorial or petition was received.

In the House of Representatives, several private bills were reported. Mr Corwin concluded his remarks in opposition to the resolution of Mr Mardis. Mr Polk moved that the rules be suspended, in order to take up the appropriation Bill; but the motion was rejected, 93 to 92. The Bill to provide for the payment of property lost or destroyed, while in the military service of the United States during the late war, was considered in committee of the whole, but a quorum not being in attendance, the committee rose, and the House adjourned.

The Senate did not sit on Saturday.

In the House Mr Corwin concluded his speech on Mr Mardis's resolution. An amendment was offered to this resolution, which induced Mr Clay of Alabama, to call for the previous question, but as the hour for considering resolutions had expired, the matter went off till Monday. The bill to provide for settling and paying claims growing out of the last war with Great Britain, was taken up and discussed till about 3 o'clock, when the House adjourned. This discussion was chiefly on its details—and several amendments were proposed, some of which were adopted.

GENERAL INTELLIGENCE.

Rail Road Excursion.—A number of ladies and gentlemen made an excursion on the Worcester Rail Road on Saturday afternoon, from the depot on Washington street to Newton and back, in four passenger cars, drawn by the Meteor locomotive engine. The passage upwards, a distance of about nine miles, was made in 36 minutes, and the return in 32. The weather was mild and pleasant, and the party appeared much pleased with the excursion.

On Friday afternoon a number of cars were taken up the same distance on the road, filled with such gentlemen as happened to be present at the time of departure. The passage upward was made in 30 minutes, deducting a short detention, in consequence of some working cars being on the road near the Watertown bridge at the time of passing. Unfortunately, as the train was returning to Boston, on that occasion, the engine came in contact with the chaise of Henry H. Fuller, Esq. who with his lady was riding towards Boston, on the Brighton road, where the rail road crosses it, near Angier's corner. His chaise had crossed the rail road track at the instant when the engine passed. The back part of the chaise wheel struck by the wheel of the engine—the axle was broken, and the chaise shattered in pieces. Mr F. was severely injured by the fall, and Mrs F. still more so, but neither of them dangerously. The accident appears to have arisen from the impression of Mr Fuller, that the engine, which he knew was approaching, was at a distance, and that he should have time to cross the track some time before the engine would reach him. This impression prevented his noticing the approach of the engine, his horse, which was travelling at a rapid pace, engaging his whole attention. The engine man did not suppose it necessary to check his speed, as the persons by the side of the road appeared to be aware of his approach, and fully prepared for it. We learn that the sufferers received the kindest attention from the inhabitants residing near where the accident occurred. They have both since arrived at their own house in town, and we are happy to learn that they are in a fair way of speedy recovery.

We take this opportunity to suggest by way of caution, that it is dangerous to attempt to cross the rail road track, at the moment when a train of cars is about to pass; for although the engine is perfectly manageable, and capable of being stopped from the most rapid motion, in a very short space of time, it is impossible to stop it in an instant. In all the places where the rail road crosses the public roads, the approach of the engine may be observed, at a distance more than sufficient, to enable the traveller, if he will take notice, to avoid all danger of collision. The engine men are instructed not to cross these roads at a rapid speed, and if there be any apparent obstruction they will stop. The danger cannot be greater, than when a road is crossed by a stage coach under full way, and it is probably less, because the rail way carriages necessarily pursue a precise track, without deviation to the right or left, and there is no hazard of injury to any one, except so long as he obstructs that track.

The course of the rail road, is in a considerable part at no great distance from some public road. We have observed that many horses are somewhat excited by the sight and noise of the engines, but we have known no instance in which they have been seriously alarmed so as to become unmanageable. We would recommend caution in the exposure of horses to the noise and view of the engines when in rapid motion, but we have reason to believe that with a little care, they may be so accustomed to the unusual sound and sight, that all injurious consequences may be avoided.—*D. Adv.*

Farm School.—The following gentlemen were elected on Monday to the government of the Boston Farm School. Charles Jackson, President—Charles C. Paine, Secretary —George Ticknor, Treasurer—Thomas B. Wales, John Tappan, John D. Williams, Moses Grant, Thomas G. Carey, Charles Wells, Jonathan Phillips, Joseph Tuckerman, George W. Beale, Directors.—*Mer. Jour.*

19th of April.—The Anniversary of Concord fight will be celebrated on Saturday next, by a public parade of the Concord Artillery and Light Infantry. These companies will march on to the "battle ground" at 11 o'clock in the morning, and an address by Rufus Hosmer, Esq. of Stow, will there be delivered, after which the military and citizens generally of this and the neighboring towns will partake of a dinner provided at Shepherd's Coffee-house. *Concord Gazette.*

The Militia is, by the late law, cut up root and branch, at least for this year. The law *requires* only one appearance, during the year; and that is merely for inspection on the first Tuesday of May. This duty is imposed on *all* persons between the ages of 18 and 45. It *permits* persons to train as heretofore, if they choose; and for so doing they are to receive $3.

Such being the law, all except those few who take a positive pleasure in doing military duty, will probably enroll themselves in the standing companies, which are required to appear only on the first Tuesday of May. As the fine for nonappearance on this occasion is $4, some may be induced to quit scores by paying it. The great majority however will probably prefer doing the slight duty and thus save their four dollars. In this event, all persons between 18 and 45 being subject to duty, the standing companies will present a highly respectable appearance—in point of numbers.

The volunteer corps will lose all their 'fine' members, and unless they are supported by a great share of military spirit, will disband in numbers. Enough however will probably remain to cost the State $15,000 for their *encouragement.*

The Legislature could not have well cut deeper into the vitals of the system.—*Newburyport Herald.*

Mr Adams' Speech.—John Quincy Adams having been prevented from expressing his opinions in the House of Representatives in relation to the removal of the Deposites, by the call for the *previous question*, has published in the National Intelligencer, the remarks which it was his intention to have addressed to the House, provided he could have obtained the floor. These remarks occupy eighteen columns in the National Intelligencer, and like all the political writings of this distinguished statesman, are replete with sound, incontrovertible argument. He closely examines into the reasons given by the Secretary of the Treasury for the removal of the deposites, and severely criticises the Report of the Committee of Ways and Means. This speech will undoubtedly be published in a pamphlet form, and extensively circulated throughout the country.—*Mer. Jour.*

Franklin Bank.—Samuel Goodridge, President of the Franklin Bank, has been presented by the Board of Directors of that institution with a beautiful *silver pitcher*, manufactured by John B. Jones of this city, as a testimony of their high estimation of his services as President of that Institution.

Tribute to Yankee Enterprise.—The Governor General and Commander in Chief of India, Lord William Bentinck, has presented Mr Rogers, supercargo of the ship Tuscany, with a handsome Silver Vase, bearing the following inscription:

"Presented by Lord William Bentinck, Governor General and Commander in Chief of India, to Mr Rogers, of Boston, in acknowledgment of the spirit and enterprise, which projected and successfully executed the first attempt to import a cargo of American Ice into Calcutta."

The Vase is of a chaste and classic form ornamented with flowers and fruit, intersected with foliage, and richly embossed.

In relation to this present, a Calcutta paper remarks: "We have said a good deal on the kind disposition of 'Brother Jonathan,' in administering to the good people of Calcutta the ingredient for cooling themselves without the aid of 'villanous saltpetre,' and we are still more happy in being able to record the fact that his good intentions are appreciated as they ought to be. The enterprise was as surely deserving encouragement as it was singular in the annals of Calcutta trade. It has introduced the means of enjoying a luxury and comfort, the taste of which, we trust, will not be forgotten during the interim which must necessarily elapse before another attempt of a similar nature shall be made; and we hope that Mr Tudor, the American gentleman in Boston, who we have understood is the principal adventurer in this speculation, will ever find a *substantial* acknowledgment on the part of the Calcutta public, for every similar proof which he may afford them of his enterprise."—*Transcript.*

Bowdoin College.—A catalogue has been recently published, by which it appears that the number of Medical Students connected with this institution is 80. The under graduates are 160 in number, viz: 36 seniors, 39 juniors, 34 sophomores, and 50 freshmen. The Medical School was established in 1820. Its library consists of about 3000 volumes, and contains an extensive and valuable collection of plates. The Anatomical Cabinet formed in part of the private cabinet of the late Professor Thil-

lage of Paris. There are about 8000 volumes in the library; and those of the Peucinian, Athenæan and Theological Societies together contain 6264 volumes. The following are the officers of government and instruction:—William Allen, President; Parker Cleaveland, Professor of Chemistry, &c.; John Delamater, Professor of the Theory and Practice of Physic; R. D. Mussey, Lecturer on Anatomy and Surgery; Samuel P. Newman, Professor of Rhetoric, &c.; Alpheus Packard, Professor of Languages; James M'Keen, Professor of Obstetrics; Thomas C. Upham, Professor of Ethics, &c.; Wm. Smith, Professor of Mathematics: and Henry W. Longfellow, Professor of Modern Languages and Librarian.—*Daily Adv.*

NEW YORK ELECTION.

The Charter Election in New York last week, after three days of intense excitement, terminated in the election of Cornelius W. Lawrence as Mayor by a majority of 181.

There are, however, Anti-Jackson majorities in both Boards of the City Government. Nine Anti-Jackson and six Jackson Aldermen are elected: eight Anti-Jackson Assistant Aldermen and seven Jackson. In the seventh ward, an Anti-Jackson Alderman, and an Assistant of the Administration party were chosen.

The whole number of votes given on the three days of the election was 35,147, exceeding by more than four thousand, that of 1832, the largest previously given.

The result is considered as a great triumph by the Anti-Jackson party as the majority against them in 1832 was 5509. The election was marked by disgraceful riots and violence from beginning to end. We make some extracts from the New York papers.

From the Journal of Commerce of Wednesday.

The Election.—Never since we first took up our residence in New York, has there been an election attended with such an excitement as the present. This is manifest in part by the immense number of votes deposited, and partly, we are sorry to say, by scenes of disorder and violence which are disgraceful to the city. A serious affray occurred in the Sixth Ward. It seems that 20 young men were delegated from the 1st and 2d Wards to proceed to the Sixth, for the purpose of observing the aspect of matters there. No sooner had they appeared at the poll, than they were assaulted with clubs and brickbats, which dangerously wounded several of their number. The recovery of one person is doubtful. Mr C Crolius, Jr. and several others, were severely wounded. The High Constable was beaten off the ground, and was considerably hurt. It is said that an affray occurred between two men of opposite parties in the Bowery, about dusk, in the course of which, one of them was stabbed. In several other Wards there were bloody heads and tattered garments—and in general, we are told, an amount of intoxication truly deplorable. And this, be it remembered, is the first day. What is to come on the two remaining days, we will not undertake to divine. But we will say that if such elections occurred often, all our churches and Sabbath schools and Temperance societies, and all the other moral influences which are brought to bear upon this population, would not avail to interpose an effectual barrier against the overwhelming torrent of vice which would rush in upon us.

From the Journal of Commerce of Thursday.

During the riots in the 6th Ward on Tuesday afternoon the Jackson men had rushed into the Committee rooms of the Whig party, and taken possession of them. Early on yesterday morning the Mayor, accompanied by the High Constable and the Police Officers, the Captains of the Watch, the Sheriff and his regular and special Deputies, and the District Attorney, repaired to the 6th Ward Poll and placed the Whigs in possession of their Committee Rooms, Ticket Boxes, &c.

About half past 10 o'clock, however, a serious affray took place, the immediate occasion of which was a visit from the ship of the Independent Republicans, drawn by four horses, and manned by a number of sailors. Some of the mob threw stones at it. Upon this, one or two of the offenders were seized, and an attempt made to remove them. An assault for their rescue immediately succeeded, and the consequence was a general battle, in which several persons were knocked down and severely injured. Rumor exaggerated it into "five or six killed," and great numbers wounded. The affair was however somewhat serious, and eminently disgraceful. If, as has been reported, some individuals of high standing and influence were instigators of the outrage, we trust they will receive exemplary punishment. Against John Targee, a leading Jackson man, a complaint has been entered to this effect, and also, we understand, against Ex-Alderman Strong, another Jackson man.

Twelve persons were arrested for rioting, disturbing the peace, and obstructing the public authorities in the discharge of their duties. Ten of the twelve are Irishmen, and of the very lowest description. The timely arrest of these rioters, and the firm and determined bearing of the Mayor, who was efficiently supported by the Police officers, so far checked the spirit of turbulence, that the remainder of the day passed over in comparative quietness. Still, however, there were sundry manifestations, which showed that nothing but a sense of their inability to cope with the civil authorities prevented the 6th Ward mob from attacking the Whig party. Mr Odell, the man who was stabbed in the 12th Ward, is not dead, as was reported, nor is any other person dead in consequence of these excesses.

Up to this time, half past 12 o'clock, the polling has gone off without any rioting or violence being committed, except in two instances: one in Cross street, which ended without any considerable injury to either party, and the other in the 14th Ward, where a man was asked to what party he belonged, and answering for Verplanck, he was instantly set upon by half a dozen ruffians, dragged into a spirit store, and badly beaten and wounded.

From the Commercial Advertiser of Friday.

It was a moment of fearful anxiety and universal consternation, when our paper went to press yesterday—The transactions occurring subsequently we gather from the morning papers—chiefly the Journal of Commerce.—The riot commencing at 12 o'clock, was thus occasioned:—The sailors belonging to the Whig party went up Broadway with their ship, the Constitution, and whilst passing Masonic Hall, gave three cheers. Stones were immediately thrown at the frigate, by a number of Jackson men, who threatened to destroy it. This outrage led to some harsh expressions on both sides, and the news being communicated to the committee at Masonic Hall, they rushed out, aided by some citizens and drove the disturbers of the peace from the ground. They had scarcely done so, when several hundred fellows from the 6th Ward rushed up Duane street and attacked them most furiously. The Committee at the Masonic Hall came to the assistance of their friends, but the disparity of numbers was so great that they were obliged to retreat into the Hall, pursued by a large number of the mob, as we stated yesterday. Information being communicated to the Mayor and Police, the former high functionary, accompanied by the Police officers, constables, and about forty watchmen, proceeded to the scene of action.—There they witnessed an exhibition of violence, which they had not been prepared to expect. In endeavoring to suppress it, numerous persons, nearly fifty, were knocked down and beaten, some of them receiving severe and dangerous wounds.

Capt. Stewart of the first watch district, was badly cut on the left side of the head; Capt. Munson of the same district, shockingly injured; Capt. Seaman, of the second watch district, cut in the head; a watchman named Styley, mortally wounded; Col. Fleet, assistant to Capt. Munson, severely hurt; Captain Stagg, of the third watch district, much hurt; Messrs. Otterwell, Sinclair, Blunt, and ten or fifteen watchmen wounded, besides Messrs. Joseph L. Hays, Huntington. Dunshee, police officers, and Messrs. Walsh and Somerindyke, constables. The officers succeeded, however, in arresting ten or twelve of the rioters, who were sent to Bridewell.

The scene was a very painful one. Dozens lay bleeding on the ground at a time, and report soon spread that several had been killed, and that houses had been destroyed. In consequence of this intelligence being conveyed to the lower wards, the inhabitants of that part of the city proceeded to the scene of action and its neighborhood; and Duane, Elm, Pearl, Cross, Augustus and Chatham streets, in the 6th ward, as also Broadway were filled with from 15 to 20,000 citizens, determined, if necessary, to prevent further aggression.

It was now obvious that a military force was indispensably necessary. Indeed, the civil authorities should have procured military assistance at an earlier day. But the Mayor disliked to call in the aid of the troops while it seemed possible to avoid the necessity. Able counsel were now consulted, and it was decided that the city was clearly in a state of insurrection. The course to be pursued was no longer doubtful. A messenger was sent to the Navy Yard to solicit the presence of a body of United States Marines for the preservation of the peace. On application to Col. Gamble, the commander, he said he would very readily furnish a detachment and head them himself, were it not that he had just sent them on board the ships Brandywine and Vincennes, in consequence of which they were no longer under his orders. Application was then made to Commodore Ridgely, commander of the Station, who declined interfering, stating that whatever his personal feelings might be, he did not deem himself authorized to do so.

A request was also sent to Governor's Island to the same effect. Meantime, several hundred patriotic citizens, being apprehensive that the rioters would obtain possession of the Arsenal, and employ the arms against the peace of the city, and the safety of its inhabitants, assumed the responsibility of taking possession of the Arsenal, to prevent the arms being taken by the mob, and to protect them from destruction. The rioters immediately surrounded the Arsenal in large numbers; but the Whigs kept possession until relieved by the Mayor and his posse.

Having ordered out a strong detachment of our city infantry under the orders of Gen. Sandford, with two squadrons of cavalry, a counter-request was despatched to Governor's Island, so that no U S. troops were eventually called in. The military assembled with considerable alacrity; there was "mounting in hot haste," and much of the activity and bustle incident to the unexpected approach of a foe in times of war. The orders were immediately from Gen. Morton, who detached 1200 men for the service; and by 3 o'clock, they were upon duty, at the Arsenal. But after these demonstrations, the courage of the mob evidently began to ooze out, and order soon resumed her sway.

There were, to be sure, many threats against the U. S. Bank and several of the Anti-Jackson printing offices; and some of our cotemporaries took the precaution to arm with great efficiency.

The night passed away without interruption of the public peace. At the closing of the poll, the ballot boxes of the Sixth Ward were removed to the City Hall, followed by four or five thousand people, where they were kept through the night. No attempt was made to seize them. The Infantry were chiefly quartered for the night at the Arsenal reposing upon their arms, and the Cavalry at the City Hall. A small detachment was stationed in the Merchants' Exchange, to be ready to act if the bank or printing offices should be assailed. But happily there has been no further disturbance.

From Africa. By the arrival of the Jupiter, from Liberia, letters have been received, dated March 27th, communicating the melancholy tidings of the death of Mrs. Wright, wife of one of the Methodist Missionaries, after an illness of nine days, on the 9th of February last. We regret to learn that Mr Savage, the young gentleman sent out last year by the Presbyterian Church, died also of the fever on the 8th of February. Among the passengers are two African princes, by the names of Charles Lavally and John Groway. Dr. Hall, the agent of the Maryland Colonization Society, had left Liberia with a party for the purpose of a settlement at Cape Palmas. Two extensive buildings were erecting for the reception of new emigrants, and it was proposed to erect a light on Cape Mensurado. *Courier.*

The church and society in Brattle street, yesterday, by a unanimous vote, invited the Rev. Samuel Kirkland Lothrop, of Dover, N. H. to become their Pastor and Teacher.—They voted also, that in case he should accept the invitation, for the purpose of relieving the weight of parochial duties, the pulpit shall be supplied one quarter part of the time, for two years, at the expense of the Society. *D. Adv. of Monday*

Fire.—On Monday afternoon, about 9 o'clock, a fire brook out in D street, South Boston, not far from Dorchester Heights, in the southernmost of a block of neat two story wooden buildings, nearly new, six in number and the wind, being very strong from the South, low tide and water scarce, it was found impossible to check it until all were destroyed- There were no brick walls between the houses, Most of of the furniture, the blinds, doors, & c. were taken from the last caught. Nine families occupied them and we understand they were owned among others, by Mr Jeremy Drake, N H. Mann, Wm. Hancock, and Mr Martin, and that there was some insurance.

South Carolina.—A meeting of delegates from various parts of South Carolina, opposed to the test oath, has been held at Greenvile. The following resolutions were adopted.

Resolved, That in our opinion, every peaceful and constitutional remedy against the evils we suffer, ought to be resorted to, and we cherish the hope that the Judicial Tribunals of the country will relieve us from the operation of a legislative act which violates our rights

Resolved, That we will recommend to our constituents to elect candidates opposed to the Test Oath wherever they have the power to do so.

Resolved, That we will recommed to them, not to serve under any officer, who shall be *appointed* to command them.

Resolved, That a committee composed of five members, be appointed to correspond with a committee of three in each regiment, who will correspond with a committee of three or more in each beat company.

Resolved, That these committees shall tog ether form a Convention, and meet, whenever required to do so by the committee of five, or a majority of them, who are hereby authorized to appoint the time and place of meeting.

The question of the constitutionality of the oath in question has been brought before the Court of Appeals, and is now under consideration.

The Last of the Missionaries.—On Thursday, 13th of March, the Rev. Samuel Worcester and family removed their residence in this place, to Brainard, within the limits of Tennessee, Cherokee Nation. The cause of his removal is in consequence of the operation of the law of Georgia, on white men residing on Cherokee lots. His residence was on a lot embracing several Indian improvements and his continuance thereon, as by the law, would have prejudiced the right of the Indians to their improvements. The Governor's Agent, we are informed, had addressed him an order for his removal, and having already obtained a decision in the Supreme Court, to his right of residence in the Cherokee country, and unavailing to him, perhaps the case was not unlike a man setting out on a long journey on land, and arriving at the ocean, could proceed no farther. Mr. Worcester's improvement was of considerable value, and we expect will be occupied by his oppressors. Rumor states that he expects to proceed on to the Arkansas Cherokees, on a mission, and may be the case of leaving without being dispossessed If otherwise, the Cherokees had permitted him to reside here and preach, he should have sustained his ground until an authority had taken the premises from him. *Cherokee Pheniz.*

Installation at Nantucket. On Wednesday, the 26th of March, Rev. Henry F. Edes was installed as pastor over the 2nd Parish in Nantucket. The following was the order of services. Introductory Prayer and Reading of the Scriptures, Rev. Mr. Robbins, of Boston; Sermon, from John 14 4, "I am the way," by Rev. Mr. Putnam, of Roxbury; Installing Prayer and Charge, Rev. Mr. Pierpont, of Boston; Right Hand of Fellowship and Concluding Prayer, Rev. Mr Merrick of Sandwich.

*** We are happy to learn that Rev. Jason Whitman, has entered upon the duties of his office, as Agent of the American Unitarian Association. He will attend the Annual Meeting of the Unitarian Association in Providence, on Monday evening next.

*** The anniversary of the Boston Young Men's Bible Society will be celebrated by religious services tomorrow evening, in Park street Church, at half past seven. A Discourse will be delivered by Rev. O. A. Brownson, and a collection taken in aid of the funds of the Society. This is one of the most unpretending and useful of our benevolent associations. Its object is the distribution of the word of God. It is entirely free from sectarian influence, and numbers among its members persons of all religious denominations. Its purposes and aim are such as must be cordially approved by every sincere Christian. We hope our friends will give their attendance and not refuse their mite, to assist so good a cause.

A CARD.

The subscriber gratefully acknowledges the receipt of nineteen dollars and fifty cents, from ladies in Templeton and elsewhere, to complete the sum of one hundred dollars, collected by a lady for the use of the Divinity School in Cambridge. H. Ware, Jr.

Cambridge, March 8, 1834.

IMPORTANT NOTICE.

The Secretaries of Town, Parish, and other local Temperance Societies, are reminded, that the time is arrived, when the Returns of County and District Temperance Societies ought to be made to the State Society. The annual meeting of this Society will be held in May, and a full report of the Temperance reform in the Commonwealth will be expected at that time; but this cannot be made without the necessary materials. Secretaries of local Societies are earnestly requested to make immediate returns to the Secretaries of County and District Societies, and the latter are also requested to make County and District Returns to the State Society, as soon as possible.

Direct to the Corresponding Secretary, care of Richard Hildreth, Esq. No. 17 Court street, Boston.

H. Hildreth, Cor. Sec'y
ap 11 Mass. Tem. Soc.

MIDDLESEX BIBLE SOCIETY.

The Annual meeting of the Middlesex County Bible Society, will be held at Brighton on Wednesday the 30 instant. The Directors will convene at 10 o'clock A. M. and the Society at 11 o'clock at the Cattle Fair Hotel. The public religious services will commence at 2 o'clock P. M. in Rev. Mr Austin's meeting house. Sermon by Rev. Joseph Field of Weston.

By vote of the Society.

H. B. Goodwin, Secretary.

Concord Mass. April 8, 1834.

MARRIAGES.

In this city, Mr Sylvanus Thomas of West Brookfield, to Miss Bethiah Collins of this city; Mr Michael M'Cann to Miss Caroline Chellis; Mr James Paul to Miss Eliza R. Stone; Mr Seth Goldsmith of Manchester to Miss Jane Maria Houghton.

In this city on Sunday evening last, by Rev. George Ripley, Mr Shepard Robbins to Miss Deborah Loring.

In Beverly, Upper Parish, on Sunday evening last, by Rev. E. M Stone, Mr Bracket S. Munsey to Miss Jane Hill.

In Salem, Mr Albert G. Browne to Miss Sarah S Cox; Mr Wm Caban to Miss Lydia Peabody.

In Walpole, by Rev. Mr Storer, Mr John N. Clark to Miss Nancy S. Whiting.

DEATHS.

In this city, of consumption, Mr Timothy J. Roberts, merchant of this city, aged 26; Nahum omly child of of Mr Nahum Capen, aged 2 years. and 5 mo.

In Hingham, Miss Mary Ann Noyes Williams, aged 28, daughter of the late R.W. Williams Esq. of Brooklyn Connecticut.

In Beverly, Upper Parish, on the 4th inst, after a protracted illness, Mrs Sarah Sheldon, aged 70. She was for forty years an honoured member of the Church in that place

In East Sudbury, Miss Ann, daughter of Hon M. M. Rutter, aged 18.

PIOUS THOUGHTS.

B. H. GREENE, 124 Washington street, has now in press and will shortly publish a work written during hours of sickness, entitled

PIOUS THOUGHTS. By a Lady of Boston.

"May the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psalm xix 14.

Also in Press. a volume of Sermons by the late Rev. E. S. Goodwin of Sandwich Mass.

Also, Allen's Questions on the *Acts*.

☞ Sunday School Libraries supplied on very reasonable terms. is3t april 19.

HARRIET MARTINEAU.

CLAPP & BROADERS, No. 11 School street, have for sale a few beautifully Lithographed Heads of this distinguished writer. Proof Impressions on India paper. april 19

A CARD.

THE Subscriber would respectfully inform clergymen and others interested in the purchasing of Books for Juvenile Libraries, that he has just issued a complete Catalogue of such Books and Manuals as are most approved for the Juvenile Libraries and Sunday Schools of Liberal Parishes, to which is added a list of valuable Theological and Miscellaneous works for public and private Libraries.

☞ Orders for books of this description will be executed at a great reduction from former prices.

L. C. BOWLES,
141 Washington st. opposite the Old South.
april 19 istf

THE Gospels of St John and Matthew, in Greek on the Hamiltonian System. By James Hamilton.
Also, the Gospel of St John in Latin.
This day received by RUSSELL, ODIORNE & CO.
april 19

TEMPERANCE TRACTS.

The Council of the Massachusetts Temperance Society have resolved to publish a series of Tracts and Essays, and have appointed Ford & Damrel, publishers of the Temperance Journal, their agents to whom orders for publications are to be addressed.

Tract No. 1, of this series, entitled, "Remarks on the comparative Profits of Grocers and Retailers, as derived from Temperate and Intemperate Customers," has been just published.

Tract No 2, on "Making Money by Selling Rum"

Tract No. 3. "Doings of the Council of the Mass. Temperance Society."

Tract No 4. "Proceedings of the Suffolk County Temperance Society, at the simultaneous celebration at Faneuel Hall, Feb 25, 1834.

These tracts are printed in a neat style, and sold at the rate of 1200 pages for $1.—No. 1, contains 16, and No. 2, 8 pages.

☞ Orders from individuals or Societies, will receive prompt attention.

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations.

Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street.
March 15.

SCHOOL BOOKS, SCHOOL APPARATUS. &c.—J. DOWE, Publisher and Bookseller, 130 Washington Street has on hand and constantly for sale, every variety of School Books now in general use—Globes, Orreries, Season Machines, and School Apparatus of every description.

Also—A great variety of Cap, Pot, and Letter-Paper, Visiting Cards &c. Together with a general assortment of Miscellaneous and Juvenile Books.

The Juvenile Repository, published every Saturday in nos. of 24 pages each making more than 1200 pages a year. A useful little book for Sabbath schools. Price $2 a year in advance.

☞ Sunday School Libraries, Instructors and School Committees supplied on the most favorable terms.
April 5.

ROBIN CARVER'S POPULAR BOOKS FOR YOUTH.

I. Anecdotes of Natural History, illustrated by 120 engravings.

II. Stories of Poland, from historical facts.

III. History of Boston. Adapted to the mind of the young.

IV. Book of Sports. Published by LILLY, WAIT & Co. 121, Washington Street. April 5.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

L. C. BOWLES, Agent,
No. 141 Washington street, opposite the Old South.
march 29 istf

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 83, for April, 1834.

CONTENTS.

Art. 1 Navarrete's Life of Cervantes. Vida de Miguel de Cervantes Saavedra, escrita e illustrada con varias noticias y documentos inéditos pertenecientes a la histora y literatura de su tiempo, por D. Martin Fernandez de Navarrete.

II. Education of the Deaf and Dumb. 1. De l' Education des Sourds-muets de naissance, par M. Degerando, Membre de l'Institut de France, Administrateur de l'Institut Royal des Sourds muets, etc. etc

2. Troisieme Circulaire de l'Institut Royal des Sourds-muets de Paris, a toutes les Institutions de Sourds-muets de l'Europe, de l'Amerique, et de l'Asie.

3. Reports of the American Asylum for the Education and Instruction of the Deaf and Dumb, first to seventeenth, inclusive.

4. Reports of the New York Institution for the Instruction of the Deaf and Dumb, fifth to fourteenth, inclusive.

5. Encyclopædia, Vol. IV, Article Dumb and Deaf.

III. Early Literature of France. Cours de Litterature Francaise: par M. Villemain, Membre de l'Academie Francaise, Professeur d'Eloquence a la Faculte des Lettres de Paris.

IV. Peirce's History of Harvard University. A History of Harvard University, from its Foundation, in the Year 1636, to the Period of the American Revolution. By the late Benjamin Peirce, A. M., Librariaa of the University.

V. The Alps. 1. Illustrations of the Passes of the Alps, by which Italy communicates with France, Switzerland, and Germany. By William Brockendon. 2 Journals of Excursions in the Alps. By William Brockedon. 3 Manuel du Voyageur en Suisse. Par M. L. G. Ebel.

VI The Last of the Stuarts History of the Rebellion in Scotland in 1745, 1746. By Robbert Chambers.

VII. Disinterment of the Relics of several Kings. Account of the opening of the Tomb of King Charles the First, in St. George's Chapel, Windsor. By Sir Henry Halford, Bart M. D. Miscellaneous Works.

VIII. Sparks's American Biography. The Library of American Biography. Conducted by Jared Sparks. Vol. I.

IX. Memoir of John Cotton. Memoir of John Cotton, by John Norton, with a Preface and notes. By Enoch Pond, Professor of Theology in the Theological Seminary of Bangor, Maine

X. Progress and Limits of Social Improvement. Principi di Scienze Nuva di Giambattista Vico d'intorno alla comune Natura delle Nezioni colla viia dell'Autore scritto da lui medesimo.

HE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon, on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

LIBERAL PREACHER FOR FEBRUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February 1834. containing a Sermon by the late Rev Nathan Parker, of Portsmouth, N. H. entitled "Christianity a Message, not of Wrath, but of Mercy."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for March, entitled "Jesus Christ not a literal Sacrifice." By Rev. John Pierpont. April 12.

PEOPLE'S MAGAZINE, No. 2. Published by LILLY, WAIT & Co. 121 Washington street.

Contents. Banks of the Ganges (with very neat engravings)—Granite Mountain cut into a Statue—New England Manners and Customs—Jane C. Rider, the Springfield Somnambulist—the Tragacanth Tree—Miscellany— urrents of the Ocean—Indian Corn and Indian Food—Biography of Lorenzo Dow—Table of the Probability of Human Life—Varieties, etc.

The advantage which this work possesses over any of its contemporaries, consists in its being an *American* work, adapted to the *American* people. and containing only such matter as will be likely to interest and instruct such readers.

Good engravings of Public Buildings, useful Inventions, public Improvements, &c. interspersed throughout each number.

The *People's Magazine* has attained, by its own merit, a patronage hitherto unequalled in periodical literature, at least in this country.

Nothing can more forcibly display the cheapness and utility of this work, than the fact that within *one year* from the commencement, the subscription list has increased to *twenty thousand*. April 12.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the and.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

NATIONAL INSURANCE COMPANY. The Office of the National Insurance Company is removed to the New Building, erected by the Globe Bank, No 24 State street.

The Company hereby give notice that their Capital is

$1.000.000,
one half of which,
$500.000

is paid in and invested according to law; and that they continue to insure against Fire and Marine risks to any amount not exceeding

$50.000

on one risk, at their Office, No. 24 State street.

WM. THORNDIKE, President.
S. W. SWETT, Vice President.
L. G. Russell, Secretary. March 15

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New England and Canada. The Astronomical Calculations have been made with great care by Robert Treat Paine Esq. Editor of the astronomical part of the *American Almanack*. The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.
March 22.

MILTON ACADEMY.

THE Spring term of this Institution will commence April the 7th inst. and continue twelve weeks. In this Institution will be taught all the studies preparatory to admission into any of our colleges, the higher branches of Mathematics, Belles Lettres, and the principles of Natural Law. Instruction will also be given, in the French, Spanish, and Italian Languages, and the ornamental branches, Music, Painting, and Drawing. An additional building, connected with the Academy and the house occupied by the preceptor, is now erecting, and will be completed in a few days, The said building is fitted for a boarding house and particularly intended for the accommodation of those parents who may wish to place their children in the family of the preceptor. Miss Davenport, who will board with the preceptor, will take charge of the female department, and have the general management of the same. Great attention will be bestowed upon the morals, manners and health of the pupils. Terms $5 per quarter for all branches. except the modern languages, Painting, and Music upon the piano forte. For these, there will be the additional charge of $3 per quarter, with the exception of the last, which will be $5: Board with the preceptor $2 per week. Pupils received at any time during the term.

THOMAS SNOW, Principal.
MISS DAVENPOR, Preceptress.
Milton April 4th, 1834.

SPARKS' LIBRARY OF AMERICAN BIOGRAPHY VOL. I.

CONTAINING Lives of Gen. Stark, by Edward Everett; Charles Brockden Brown, by Wm. H. Prescott; Gen. Richard Montgomery, by John Armstrong Ethan Allen, by Jared Sparks; with Engravings, Fac Smiles, &c. This day published and for sale by RUSSELL, ODIORNE & Co. feb. 15.

LEXINGTON MANUAL LABOR SCHOOL

THE 2d term of this Institution will commence on the 17th of March ensuing. The past term has been prosperous. The number of scholars has been larger than was expected. In addition to the common branches of English Education, classes have been taught in Philosophy, Astronomy, Chemistry, Rhetorick, Algebra, Geometry, Book-keeping, and the Latin and Greek Languages, together with Composition and Declamation.

The success of the Manual Labor department has been highly gratifying. Some of the young gentlemen, by laboring 2 hours per day, have defrayed a considerable part of their expenses. The opening of the Spring will enable the proprietors to carry their plans for this department, in respect to both the Mechanical and Horticultural branches, into more complete execution.

STETSON & ROPES.
Lexington, Feb. 18th 1834.

ADAMS FEMALE SEMINARY.
Derry, N. H.

THE Spring Term at this Seminary commences on Wednesday the 16th day of April.

Board $1,75 per week.
Tuition $5,00 per term.

Charles C. P. Gale, Principal.
Derry, N. H. Feb. 24, 1834. 6tis.

WARE'S DISCOURSES.

A FEW copies of Prof. Ware's Discourses on the Offices and Character of Jesus Christ, half bound in morocco, are for sale at this office, and by RUSSELL, ODIORNE & Co. Feb. 1.

SPARK'S TRACTS.

WANTED No. 2 of Sparks's Theological Tracts, at the office of the Christian Register. Feb. 1.

THE LIFE AND TRAVELS OF THE APOSTLE PAUL..—18mo

Well bound, on good paper, containing 272 pages and finely illustrated with a Map printed in red, on a new plan. Price 62 cents.

"A valuable acquisition to Sabbath School Libraries and an interesting volume for family reading."—*Portland Courier.*

"A beautiful volume acceptable to Christians generally being free from every thing of a sectarian character"—*Portland Mirror.*

"It is a good book and will commend itself to every judicious" reader.—*Rambler.*

"The work has undergone a careful revision from the English edition, and may be considered a valuable addition to Sabbath School literature"—*Brooklyn Unionist.*

Jan. 25. Lilly, Wait & co, Publishers.

THE UNION OF FAITH AND VIRTUE THE ONLY QUALIFICATION FOR THE ENJOYMENT OF HEAVEN.

A Sermon occasioned by the Death of the Rajah Rammohun Roy: Preached in the Unitarian Chapel Hackney, on Sunday morning, October 6, 1833. By the Rev. Robert Aspland To which is added, a copy of a Letter, addressed by the Rajah to his Secretary, containing a Brief Biographical Memoir. Just Received by L. C. BOWLES, 141 Washington Street. Feb. 8.

POETRY.

FOR THE CHRISTIAN REGISTER.

HYMN.

God the only sufficient good.

Here in a world of doubt,
A sorrowful abode,
O how my heart and flesh cry out
For thee, the living God!

As for the water brooks,
The hart expiring pants,
So for my God my spirit looks,
Yea for his presence faints.

I know thy joys, O Earth,
I've tasted of thy cup,
And mingled in thy scenes of mirth
And leaned upon thy hope.

But ah! how sighs and fears
Those transient joys succeed;
That cup of mirth is mixed with tears,
That hope is but a reed.

What have I then below,
Or what but Thee above?
Great God! O let thy creature know
The fulness of thy love!

MISCELLANEOUS.

[From the Penny Magazine]

A VISIT TO HOFWYL.

We have received the following interesting communication from a correspondent upon whose accounts we can place a full reliance. The establishments for education, which have been founded and matured in Switzerland, by the public spirit and laborious preservance of M. Fellenberg, have now existed about thirty-two years. Their high merits have been long familiar to the English public. At the present time, we understand that certain political dissensions, which have produced much ill-will and unhappiness in the canton of Berne, have had the common effect of all violent contests of opinion,—they have made men indifferent or opposed to those institutions for the amelioration of the human character, whose great object is to elevate our species above intolerance and narrowness of party-feeling. We trust that the open or concealed hostility which, it is said, now threatens the excellent establishments of M. Fellenberg will speedily be put to shame by the good sense of the people of Switzerland; who will perceive in such institutions the surest preservation against the outbreaks of a mistaken zeal for freedom, on the one hand, and the tyranny of exclusive pretensions, on the other.

'In the month of August, 1832, I travelled into Switzerland for the purpose of making myself acquainted with the schools and institutions at Hofwyl. Situated about three leagues from the picturesque capital of Berne, amidst a beautiful scenery, composed of a cultivated vale, the Jura ridge of mountains, a pine forest, a small lake, and the glaciers of the Bernese Alps, stand the extensive buildings of the establishment, surrounded by about two acres of farm land. Upon my first arrival, before I could obtain an opportunity of presenting my letters to the benevolent founder, I wandered about in various directions,—all was business and activity. Here was a troop of lads cutting the ripened corn while another troop was engaged in conducting it to the barns. Here was the forge in activity, and there some little gardeners performing various operations in small plots of ground that were portioned out: here was a group of little girls gleaning, there others carrying water, most of them singing while thus employed But my attention was peculiarly arrested by about one hundred men, who in a large open building, erected in a recess of the garden, appeared to be engaged like boys in a school-room; over the entrance was inscribed this motto, "The Hope of their Country."

I was at last fortunate enough to be admitted into the study of M. de Fellenberg,— a man somewhat advanced in years with a countenance beaming with intelligence and kindness. De Fellenberg was, by birth, one of the ancient aristocracy of the country, and in possession of the hereditary property of his family. He determined upon devoting his fortune, and the labor of a life, in the endeavour to effect the regeneration of his native land, by the means of education. "I will infuse good habits and principles into the children." For thirty-two years has he pursued his steady course, increasing in influence, and extending his establishment as his scheme grew upon him, until it has become what he described to me. "This," said he, pointing to a large building, "is the institute for the boys of the higher classes. Here are their dining-rooms:—arranged on each side of yonder galleries, are their dormitories. Here you see their gardens, their museum, their work-shops, their school-rooms; here their gymnasium where they exercise themselvs in wet weather, here their stream of running water where they bathe every day; study is their employment, bodily labor their recreation,—but bodily exertion I insist upon. There is no health, no vigour of mind, no virtue without it. Those persons grown to manhood, who are mixing with the boys, are placed by me to observe every action, and catch every expression. My grand object is to comprehend thoroughly the character of my pupils, in order that I may work more efficaciously upon them. These persons are by no means considered as spies by the boys they are their companions. At Hofwyl all that is not in itself wrong is permitted. I never like to forbid a thing when I am unable to assign a reason for doing so; it creates a confusion in young minds with regard to principle, a thing most dangerous to their future happiness. We have no boundary-mark, yet my boys stay at home: we interfere not with their pleasures, yet they cling to their duty.

"Within this enclosure is my eldest daughter's poor school for girls. She has about a hundred under her direction, who are fed and clothed by the establishment. To these she devotes her entire time. They learn all that in after-life will be of service to them:—to clean the house,—to cultivate the garden,—to sew,—to make all those little necessaries which are of so much importance in the cottage; to read, and sing,—to be cheerful, and to be happy. Unless our women be brought up in modesty, and with industrious and religious habits, it is in vain that we educate the men. It is they who keep the character of men in its proper elevation.

"Here is my school for the middling classes,—here all instruction has reference to practical purposes Man was born to have dominion over the earth, and to subdue it, but it is by the intellect alone that he can do so. His unassisted strength, what is it? To conquer Nature he must understand her. Look in here, and you will see the laboratory of the chemist, and the lever and the pulley of the mechanic.

"In these two buildings are my poor school for boys, who are boarded and clothed by the establishment. And well they earn their maintenance, for the little fellows work ten hours a-day in the summer; and the expense that I incur in their behalf is nearly repaid by their exertions. They study for two hours each day and this I consider sufficient. The case here is the reverse of the Institute, for bodily exertion is the labor and study the recreation. The habits I bring them up with are those which I desire should continue with them through life; they consequently have reference to their probable position in society. The habit of continued study would ill-become a person destined to gain his livelihood by his hands. Although there are now one hundred boys assembled here, mine were but small beginnings. I had but one pupil at first. It was long before I could find a master in whom I could confide. Do you observe those little patches of garden-ground. Each poor lad has one to himself; and the produce belongs exclusively to him. They usually dispose of it to the establishment, which either pays them the money at the time or lodges it for them in a little bank I have founded. Many of them have very considerable sums there. It is here that they obtain a habit of passing the greater portion of their time in continued labor;—they become acquainted with the value of labor by the produce of their little gardens. The instruction that I give them, although somewhat more elevated than what is generally obtained by persons of their rank in life, is directed to the rendering perfect the senses and reflection,—to make them better practical men; drawing, the sciences of arithmetic and geometry, a useful selection from the other sciences, all taught in the most unostentatious manner: the history of their native country, and an acquaintance with the different natural objects around them. together with music, form the extent of their literary instruction.

"Religion is inculcated in every way. Public prayer, both at church and at school, is regularly performed in common with the schools of other countries. Besides this, these poor lads are taught to see the Creator in his works. When their admiration is roused by a natural object, they are accustomed to direct their thoughts to its Maker.

"But here," said my venerable companion, "is the engine upon which I rely for effecting the moral regeneration of my country (and my attention was directed to the men whom I had before seen in the morning); these are the masters of village schools, come here to imbibe my principles and to perfect themselves in their duty. These men have *six thousand* pupils under them; and if, by the blessing of God, I can continue the direction of them, success is certain."

To insure success M. Fellenberg spares no pains,—no expense. There are no less than thirty-two professors solely devoted to his establishment, who inhabit a house to themselves upon the premises.

In all, there are about three hundred and fifty individuals in this little colony. Despite of his enemies, the spirit of De Fellenberg is spreading throughout Switzerland; and after having seen the parent institution I visited several of his establishments in some of the remotest cantons.

A week closed my short sojourn at Hofwyl. I quitted it with a heavy heart; and the recollection of the moral beauty of what I there witnessed will remain riveted on my memory for ever.

THE GOLD WATCH.

I have now in my hand a gold watch which combines embellishments and utility in happy proportions, and is usually considered a very valuable appendage to a gentleman. Its hands, face, chain and case are of a chased burnished gold. Its gold seals sparkle with the topaz, the sapphire, the emerald. I open it, and find that the works, without which this elegantly dressed case would be a mere shell—these hands motionless—and these figures without meaning, are made of brass. I investigate further, and ask what is the spring, by which all these are put in motion, made of? I am told that it is made of steel. I ask what is steel?—The reply is, that it is iron, which has undergone a certain process. So then, I find that the main spring without which the watch would be motionless, and its hands, figures and embellishments but toys, is not of gold, that would not do—but of iron. Iron is therefore, the only precious metal; and this gold watch is an apt emblem of society. Its hands and figures which tell the hour, resemble the master spirits of the age, to whose movements every eye is occasionally directed. Its useless and sparkling seals, sapphires, rubies, topazes and embellishments, the dandies. Its works of brass the middle classes, by the increasing intelligence and power of which the master spirits of the age are moved; and its iron main spring, shut up in a box, but never thought of, except when it is disordered, broke, or wants winding up, symbolizes the laboring classes, which, like the main spring, are wound up by the payment of wages; which classes are shut up in security, and though constantly at work, and absolutely necessary to the movements of society, as the iron main spring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder of some kind or other.

FANATICISM.—"Fanaticism, as we assume, combines always malign and imaginative sentiments, and in some instances the former, in others the latter, predominate. Thus, in the case of the despotic champion of existing establishments, the darker ingredient prevails over the brighter, or quite excludes it. But with the ambitious propagator of novel dogmas, or the factious chief of a sect, the imaginative element is ordinarily paramount; and it is not until after the temper has been impaired by exposure to irritation that the irrascible and vindictive passions take the lead in the character. The religious demagogue is at first an Enthusiast only, and rises to fanaticism upon the winds of strife. Moreover the natural progression of his sentiments involves another unfavorable turn; for the public course he pursues, and the emergencies which, as head of a party, he encounters, present many occasions wherein neither his enthusiasm nor his fanaticism—neither poetry nor tragedy, will bear him clear of the perplexing embarrassments that surround him. He has recourse therefore to guile: and from that fatal moment every sentiment assumes a new relative position, or itself undergoes transformation. It is as when a single drop of some potent essence is suffused in a chemical compound: what just before was colorless, or of a brilliant hue, is, now, and in a moment, turgid; the splendor of the rainbow is gone; an earthly feculence clouds the liquor; heat too is evolved, and noxious fumes rise from the surface."

[From the National Gazette.]

EXCERPTS.

"The age of a cultivated mind," says an eloquent and wise and thoughtful author, "is often more complacent, and even more luxurious, than that of youth. It is the reward of the due use of the endowments bestowed by nature; while they who in youth have made no provision for age, are left like an unsheltered tree, stripped of its leaves, and its branches shaking and withering before the cold blasts of winter.

"In truth, nothing is so happy to itself and so attractive to others, as a genuine and ripened imagination, that knows its own powers, and throws forth its treasures with frankness and fearlessness. The more it produces, the more capable it becomes of production; the creative faculty grows by indulgence; and the more it combines, the more means and varieties of combination it discovers.

"When Death comes to destroy the mysterious and magical union of capacities and acquirements which has brought a noble genius to this point of power, how frightful and lamentable is the effect of the stroke that stops the current which was wont to put this mighty formation into activity! Perhaps the incomprehensible spirit may have acted in conjunction with its corporeal adherents, to the last. Then in one moment, what darkness and destruction follow a single gasp of breath?" This fine passage is as consolatory in its former part as it is gloomy at the conclusion; and it is gloomy there, because the view which is there taken is imperfect. Our thoughts, reminiscences, our intellectual acquirements, die with us to this world,—but to this world only. If they are what they ought to be, they are treasures which we lay up for Heaven. That which is of the earth, earthly, perishes with wealth, rank, honors, authority, and other earthly and perishable things. But nothing that is worth retaining can be lost.

When Ovid says in Ben Johnson's play—

"We pour out our affections with our blood,
And with our blood's affections fade our love,"

the dramatist makes the Roman Poet speak like a sensualist, as he was, and the philosophy is as false as it is foul. Affections well placed and dutifully cherished; friendships happily formed and faithfully maintained, knowledge acquired with worthy intent, and intellectual powers that have been diligently improved as the talents which our Lord and Master has committed to our keeping; these will accompany us into another state of existence, as surely as the soul in that state retains its identity and its consciousness.

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may after all be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others, and disposed you to relax in that self-government, without which both the laws of God and man tell us there can be no virtue—and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you are conscious of all or any of these effects,—or if, having escaped from all, you have felt that such were the effects it was intended to produce, throw the book in the fire, whatever name it may bear in the title page! Throw it in the fire, young man, though it should have been the gift of a friend!—young lady, away with the whole set, though it should be the prominent furniture of a rose-wood book-case!

That the ideal face of any one to whom we are strongly and tenderly attached,—that face which is enshrined in our heart of hearts, and which comes to us in dreams long after it has mouldered in the grave,—that face is not the exact mechanical countenance of the beloved person, not the countenance that we ever actually beheld, but its abstract, its idealization, or rather its realization; the spirit of the countenance, its essence and its life. And the finer the character, and the more various its intellectual powers, the more must this true Image differ from the most faithful likeness that a painter or a sculptor can produce.

Young ladies! you who have sate to Sir Thomas, or any artist of his school, I will tell you how your portraits may be rendered more useful monitors to your progress through life than the mirror was for Helen, and how you may derive more satisfaction from them when you are grown old. Without supposing that you actually "called up a look," for the painter's use, I may be certain that none of you during the times of sitting permitted any feeling of ill humor to cast a shade over your countenance and that if you were not conscious of endeavoring to put on your best looks for the occasion, the painter was desirous of catching them, and would catch the best he could. The most thoughtless of you need not be told that you cannot retain the charms of youthful beauty: but you may retain the charm of an amiable expression through life. Never allow yourselves to be seen with a worse face than you wore for the painter. Whenever you feel ill-tempered, remember that you look ugly; and be assured that every emotion of fretfulness, of ill-humor, of anger, of irritability, of impatience, of pride, haughtiness, envy, or malice: any unkind, any uncharitable, any ungenerous feeling, lessens the likeness to your picture, and not only deforms you while it lasts, but leaves its trace behind; for the effect of the passions upon the face is more rapid and more certain than that of time.

"His counsel," says Gwillim the Pursuivant, "was very behoveful, who advised all gentlewomen often to look on glasses, that so, if they saw themselves beautiful, they might be stirred up to make their minds as fair by virtue as their faces were by nature; but if deformed, they might make amends for their outward deformity, with their intern pulchritude and gracious qualities. And those that are proud of their own hue, are as brittle as the glass wherein they see it; and that they carry on their shoulders nothing but a skull wrapt in skin, which one day will be loathsome to be looked on." The conclusion of this passage accorded not with the Doctor's feelings. He thought that whatever tended to connect frightful and loathsome associations with the solemn and wholesome contemplation of mortality, ought to be avoided as injudicious and injurious. So, too, with regard to age; if it is dark and unlovely, "the fault," he used to say, "is generally our own; nature may, indeed, make it an object of compassion, but not of dislike, unless we ourselves render it so. It is not of necessity that we grow ugly as well as old." —Donne says—

No spring, nor summer's beauty hath such grace
As I have seen in one autumnal face.

He was probably speaking of his wife, for Donne was happy in his marriage, as he deserved to be. There is a beauty which, as the Duchess of Newcastle said of her mother's is "beyond the reach of time;" that beauty depends upon the mind, upon the temper,—young ladies, upon yourselves.

QUARTERLY REVIEW NO. C.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I.—1. Histore de la Decadence et de la Chute de l'Empire Romain, traduite de l'Anglais d'Edouard Gibbon. Par M. F. Guizot. 2. Etudes, ou Discours Historiques sur la Chute de l'Empire Romain. Par M. de Chateaubriand.

II.—1. Schlangenbad and seine Heilquellen von Dr H. Fenter von Fenneberg. 2. Wiesbaden und seine Heilquellen dargeotellt. 3. Bubbles from the Brunnens of Nassau. By an Old Man.

III.—1. Present State of the Poor-Law Question. By C. Wetherell. 2. Extracts from the Information received by His Majesty's Commissioners as to the Administration and Operation of the Poor-Laws. Published by Authority. 3. Reply of the Commissioners for Inquiring into the Poor-Laws to a Letter from the Chancellor of the Exchequer on the Labour-Rate. Printed for the House of Commons, June 19th, 1833.

IV.—1. Journal of a West India Proprietor. By the late Mathew G. Lewis. 2. Domestic Manners in the West Indies. By Mrs Carmichael.

V.—An Inquiry into the State of Slavery amongst the Romans, from the earliest Period till the Establishment of the Lombards in Italy. By Willian Blair, Esq.

VI.—Trevelyan, by the Author of 'A Marriage in High Life.'

VII.—1. A Letter to the Right Hon. Charles Grant, President of the Board of Control, on the present state of British intercourse with China. By C. Marjoribanks, Esq. M. P. late President of the Select Committee in China. 2. Papers relating to the ship Amherst, in reference to a voyage recently undertaken to the North-east coast of china.

Art. 3. Papers relating to the affairs of the East India Company. 4. Corrected report of the Speeches of Sir George Staunton on the China trade, in the House of Commons, June 4 and 13, 1833. 5. Observations on the China trade, and on the importance and advantages of removing it from Canton to some other part of the coast of that empire. By Sir James Brabazon Urmston.

VIII.—Life and poetical works of the Reverend George Crabbe. in 8 vols. 12mo. Vol. I containing the Life of Crabbe. By his Son.

IX.—Church Reform.

X.—Note on a pamphlet entitled 'A Refutation of the calumnies against the Lord Chancellor contained in the last Number of the Quarterly Review.'

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I exposed them to the severe test of the sun for six weeks, and they stood as well as Newman's.—Geo Handy.

The United States Review, edited by Prof. Vethake, of New York. The first number of this new Quarterly will be ready in a few days. Gentlemen desirous of examining the same with a view of subscribing for it, are invitee to call and enter their names.

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